THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ" (EPH. 6: 23).

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A LECTURE ON "MORMONISM."

BY DOCTOR G. HODGSON HIGGINS.

ON Sunday evening, November 12th, 1916, a lecture on "Mormonism" was delivered at Laycock's Temperance Hotel, before the Bradford Sunday Society, by Dr. G. Hodgson Higgins. There was a crowded audience, which listened very attentively.

The chairman introduced the lecturer, "who is to give us an address on the 'New Religion.'"

The lecturer commenced by saying that he had no "New Religion" to place before them, but the oldest religion known. "Mormonism" is "practical Christianity," or Christianity in actual, everyday life, and is the plan of salvation laid down before the world's foundation, concerning which St. Paul writes to Titus. 1: 2: "In hope of eternal life, which God, that cannot lie, promised before the world began."

This is the last dispensation. Theologically, a dispensation is defined as one of the several systems, or bodies, of law, in which at different periods God has revealed His mind and will to man; such as the Patriarchal, Mosaic, and Christian. This is the dispensation of the fulness of times. It was ushered in through the Prophet Joseph Smith, who, as a boy, during the year 1820, when a religious revival was taking place, was led to doubt the sincerity of the contending sects, and sought divine direction as to which to join, after reading James 1: 5. In the vision which followed, he saw the Father and the Son, showing that they are separate and distinct personages.

This leads us to the first article of faith. After sketching the Prophet's life very briefly, the lecturer proceeded to suggest that the name "Mormon," given as a term of derision, may some day

be acknowledged as an indication of high character. The term Christian was given in derision at Antioch; Methodist was a term of scorn; and in a history of the Free Grammar School of Keighley, written by the Rector about the year 1700, he says: "The town of Keighley having no school, nor any encouragement for promoting humane learning, whereby for want of knowledge some were seduced by that *vile sect of the Quakers*, and others by that *wicked crew of the Anabaptists* to follow false ways of worship." Yet now, to be known as a true Christian, or a Quaker, or a Methodist, is a badge of respectability.

The handing over of the plates was described, and the origin of the Book of Mormon was briefly sketched. "The Stick of Ephraim was to be added to the Stick of Judah, and both to become one." We believe the Bible to be the word of God so far as it is translated correctly, though it is not complete; books by Nathan the prophet, Gad the Seer, Abijah, Iddo, Shemaiah, three thousand proverbs by Solomon, and one thousands songs, are mentioned in the Old Testament; while the gospel unto Abraham, and several Epistles are referred to in the New Testament, but we have none of them. We claim that the Church of Jesus Christ of Latter-day Saints has an advantage in this respect; for the Book of Mormon explains and supports the Bible, and we thus have two guidebooks instead of one.

Now for the belief of the Church with regard to man. What is man? He is a two-fold being, composed of spirit and body. His spirit has come from a previous existence to dwell in the body, and then, if necessary, to enter a further world of probation in order to prepare itself for eternity. This is quite in accordance with Scripture, for, as Jesus Christ, the first-born Son of God, was with the Father, and as we are all the spiritual children of the same Father, we must have been with the Father, too. The subconsciousness of the poet has enunciated this idea of pre-existence in the lines:

"Our birth is but a sleep and a forgetting,
The soul that rises with us—our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

"Heaven lies about us in our infancy,
Shades of the prison-house begin to close
Upon the growing boy;
But he beholds the light,
And whence it flows,
He sees it in his joy."

We also believe in present-day revelation, and in the salvation

of the whole world. Christianity, as represented by most of the churches of to-day, teaches that the majority of mankind will be eternally lost, because they do not accept the gospel in this life. Now, Joseph Smith was a true prophet. For instance, he foretold the Civil War in the United States, and the exact spot where hostilities would break out, nearly thirty years before it took place. But a prophet is not simply a foreteller; he is also a forth-teller: "A seer that can make others see; a teacher sent of God to enlighten and instruct an age." And so many of his teachings have since been accepted by many outside the "Mormon" Church. Canon Farrar wrote and preached the larger hope; but not for a long time after Joseph Smith taught baptism for the dead.

The generally accepted belief on this subject is illustrated by the reply of a certain bishop to the enquiry of the King of the Franks when the king was about to submit to baptism at the hands of the bishop. The king was a heathen, but had concluded to accept the form of religion then called Christianity. The thought occurred to him that if baptism were necessary to his salvation, what had become of his dear ancestors who had died heathens? He asked this of the bishop. The prelate, less politic than many of his sect, bluntly told him they had gone to hell. "Then, by Thor, I will go there with them," he said, and refused baptism.

Turning to the New Testament, we have the saying of Christ: "The hour is coming, and now is, when the dead shall hear the the voice of the Son of God: and they that hear shall live" (John 5: 25), and other passages to the same effect. Then, at the resurrection, Christ said to the women: "Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God and your God" (John 20: 17). Then, where had He been since the crucifixion? St. Peter tells us how he went and preached to the spirits in prison, who had been disobedient in the time of Noah.

Let us look again at what the poet says. In a well-known hymn, often used at funeral services, and accepted by all the Protestant churches, "Now the laborer's task is o'er," there occurs this verse:

> "There, the simple souls that turn
> To the cross their dying eyes,
> All the love of Christ shall learn
> At His feet in Paradise."

Again, St. Paul says in the very passage used by most Protestant Churches at interment: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1. Cor. 15: 29).

It appears to me that this is the only hope for the salvation of the world. The antiquity of "Mormonism" has already been referred to; let us consider for a moment the origin of the Book of Mormon.

At the time of the building of the Tower of Babel, a man of faith prayed to the Lord for himself and his brother Jared, that they should not be included in the confusion of tongues. God heard and answered their prayers, and also directed their travels to the sea; taught them to make boats, and illuminated stones to give them light while crossing the ocean. A second small colony left Jerusalem six hundred years before Christ, including Lehi and his sons Nephi and Laman, with others, and a third colony twelve years later. The Book of Mormon contains the history of these people, Nephites and Lamanites, the latter becoming a dark-skinned people, because of their wickedness and rebellion against God, whose descendants are the American Indians. If any proof of the truth of this history is necessary, it may be found in the fact that to-day archæologists are taking the Book of Mormon as a guide in their search for the remains of ancient cities, and several such cities have already been found to correspond to the description therein given.

The lecturer then read the account of the discovery by Mr. Joseph Merrick, of Pittsburg, Mass., of a black strap, which, when opened, was found to contain four folded pieces of parchment. Three of them, sent to Cambridge, were examined, and discovered to have been written with a pen in *Hebrew*, plain and legible. These were quotations from the Old Testament. Deut. 6, verses 4 to 9 inclusive, chapter 11, verses 13 to 21 inclusive, and Exodus 13, verses 11 to 16 inclusive.

The strange stories about Utah and the "Mormons" have been written, very often, by people who know little or nothing of them, but have been written for a special purpose.

The people have suffered for their religion in such a manner, that no blacker chapter can be found in history than the story of the persecution of the saints, when they were driven from Missouri, from Clay County, Caldwell and Davies Counties, and Illinois. They were torn from their homes, driven out in winter, sick people, old and young; on one occasion nine babies were born in a night. All their property was filched from them. And yet, on the way to the desert a demand was made upon them for five hundred men to join the United States army in its war with Mexico. Brigham Young replied, "You shall have the five hundred, and if there are not enough young men, we will take the old men, and if they are not sufficient, we will take the women." But the men were found.

I cannot refrain from mentioning here a marvelous intervention of Providence on behalf of the first settlers in the desert. The fields were showing signs of a crop after much hard toil and privation, when a swarm of black crickets appeared, and settled on the crops in such numbers that a green field in the morning would be quite bare before night. This was most disheartening, and it appeared as though starvation would be the lot of the

saints, when lo! a flock of white sea-gulls came along and began to devour the crickets; so eager were they, that they would gorge themselves, vomit them up, and begin to eat again. And so the crops were saved.

But what of the "Mormons" of to-day? Let me give you some figures. These are for the year 1914, and refer to the saints in Zion, that is, in Utah and the surrounding States. Seventy-three per cent. of them own their own homes. Formerly this was ninety-five per cent., but as the cities grow and as immigrants are more and more engaged in commerce, and less in agricultural pursuits, there is naturally less opportunity for obtaining possession of land and property.

The birth-rate was 39.5 per thousand; the death-rate, 8.3 per thousand; the marriage-rate, 17 per thousand.

There were 1316 elders and 115 women acting as missionaries, those abroad in the countries of the world going entirely at their own expense. The total amount paid to the poor was $266,528, and there was collected in one day and sent to Europe, for war sufferers, $33,000.

I cannot say just now how many languages the Book of Mormon has been translated into, but missions have been established throughout the United States, in England, Scotland, Ireland, Wales, Isle of Man, Jersey Island, France, Germany, Switzerland, Italy, Denmark, Sweden, Norway, Holland, Belgium, Malta, Iceland, Hindustan, Cape of Good Hope, Japan, Hawaiian Islands, Friendly Islands, Samoa, Australia, New Zealand, Canada, Mexico, and among the Indian tribes of the American continent.

The "Mormon" people are a temple-building people. The temple of the Lord will only be accepted from those who are worthy. David was not allowed to build the Temple at Jerusalem because of his record; but it was left over for his son Solomon.

The "Mormons" bless the children of their people, following the example of Christ, who never baptized children. The children and their parents are kept under the supervision of the Church, and I venture to believe that if the Christian churches of England had done that during the last twenty years, they would not now be crying out about decreases in their numbers year after year.

To sum up our mode of life, we accept the advice given in II. Peter 1: 5-8: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Dr. Rabagliati proposed a vote of thanks to the lecturer, which was seconded, and carried very heartily by the meeting.

The following report of the lecture appeared in the *Yorkshire Observer*:

Dr. G. H. Higgins, of Bradford, spoke at a meeting of the Bradford Sunday Society on Sunday, on "Mormonism," which he said was the oldest religion in the world. It was Christianity in practical form—Christianity in everyday life. He claimed for it that it was the only religion that would result in the salvation of the world.

After telling the story of the vision of Joseph Smith, he declared that in the history of cruel treatment, and persecution for religion's sake, the cruelty of some of the people of the United States to an honest God-fearing people, like the 'Mormons,' could not be paralleled. The people of the Church of Jesus Christ of Latter-day Saints accepted the Bible so far as it had been correctly translated, and they also believed the Book of Mormon to be the word of God. "Mormons" believed in pre-existence and in present-day revelations. They had the advantage that they had two books instead of one, and the Book of Mormon helped them to understand the Bible. Utah was a state from which some queer stories had come, generally written by somebody with a purpose. The birth-rate inside the Church (fifty per cent. of the people of Utah were not "Mormons") was 39.5, and the death-rate 8.3 per thousand, which would compare very favorably with similar rates in England. The "Mormons" blessed their children and looked after them and their parents, and he believed that if the Christian churches of England had done that during the last twenty years, they would not be crying out about decreases in the birth-rate year after year, as they were now.

Asked if marriages in Utah were not polygamous, he said that since the United States Government had forbidden polygamy, the Church had forbidden it.

Mr. A. Riff: Then are we to understand that before 1900 polygamy was practised, and that it was stopped by the United States Government?

Dr. Higgins: Exactly. Why not? The lecturer added that Sir Arbuthnot Lane, a great medical authority in England, had declared that Brigham Young was one of the greatest men that America had produced, because he had taught women the use of their bodies. If during the last twenty or thirty years race suicide had not been so prevalent in England, one million more men would have been ready to volunteer for the war.

RARE is the virtue of self-control. One of the most important, but one of the most difficult things for a powerful mind is to be its own master; a pond may lie quiet in a plain, but a lake wants mountains to compass and hold it in.—BENJAMIN REEDER.

CHARACTER.

CHARACTER is altogether unlike reputation. While reputation is the outward show, character is the real person. My reputation is what everybody else thinks I am, my character is what I really am.

As a beautiful bouquet consists of flowers of almost every variety of color and fragrance, so a good character consists of a large number of virtues and graces. As a good pudding consists of a variety of carefully prepared ingredients, so a good character is a combination of everything that is good in a person's life, carefully prepared and matured by experience.

Just as a bouquet of flowers is an object of beauty, and an inspiration to us in our passage through life, so a good character is an object of admiration, and an encouragement to others. It may be argued that character is to a great extent the outcome of good actions; but I am inclined to think that good actions are the outcome of a good character. I think I am correct in stating that our destiny depends upon our character, and as we are entirely responsible for our character, it follows that our destiny is in our own hands.

There are many factors that assist us in moulding our character. Let me name a few: Good books; the influence of good company: the realization of an object in life; and patient climbing.

It may reasonably be argued that the vices and virtues handed down to us by our parents, the influences of good or bad surroundings, play an important part in the development of character; but we must ever remember that some of the greatest scoundrels, some of the blackest characters who have ever lived, have had good homes and good chances, and that some of the most beautiful characters have been born in the slums and reared in poverty. We must never forget that our first parent fell in Paradise, and that Christ was born in a stable.

Darlington. LEONORA GARBUTT.

A DISTINGUISHED author says, "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation. Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother. Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not so wicked"; but it is a habit which leads to profanity, and fills the mind with evil thoughts.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 14, 1916.

EDITORIAL.

ONWARD SWEEP OF PROHIBITION.

As a result of the recent election in the United States, four States, Michigan, Montana, Nebraska, and South Dakota, were added to the "dry" area of the great Republic, and two, Utah and Florida, will enact prohibition laws as soon as their legislative assemblies can do so. That is to say, there are now twenty-three States with prohibition laws, and two pledged to adopt such laws at once, and, besides, there are local option laws in many States. More than half of the area of the entire country is "dry."

Prohibition has made great strides in the United States, and this is not due to fanaticism, either. Gradually the people there have become convinced that there is no other way of fighting drunkenness successfully than by total abstinence. They have realized that intoxicants are dangerous to the individual who becomes a slave of their influence, and that the evil effects of it fall not only upon the victim, but upon his, or her, family, and upon the community that must bear the burdens of destitution, insanity, and crime engendered by the drink habit. They have seen the corrupt influence of the public house, or saloon, upon the politics of the State, as well as the city and county governments, and with all these evils before them, the voters have decided that intoxicants must go. They have made it an offense in all the "dry" States to manufacture, import, sell, or give away intoxicating drinks, except for medical purposes, just as they have placed similar restrictions on the drug business.

It is quite possible that this rise in the prohibition wave does not necessarily indicate a general rally around higher moral standards. Possibly, most of the voters for "dry" conditions have had more regard for business than moral conditions. They may have known, for instance, that if the public-houses were closed, there would be more money among the people to spend for food, clothing, education, and legitimate amusements, and they may have cast their votes in the interest of business, instead of morals. They may have found that one who indulges in the use of intoxicants is less efficient in any employment in which he may be engaged, and absolutely unsafe in positions on railroads, or ships, or other places where lives and valuable property are entrusted to his care, and they may have voted with these facts in view entirely. For similar reasons they sustain ordinances

restricting the speed of automobiles, or the carrying of concealed weapons. It is a question of public safety rather than morality; but no matter what the motive may have been, or the ultimate object, the fact remains that the moral standard will necessarily be raised with Prohibition. There are fewer crimes in "dry" territory than in communities dominated by liquor dealers. A sober man is less likely to go astray than one who is crazed by drink, and whose moral sense is dulled by alcohol. For that reason the victory of Prohibition is a victory for morality.

It should be noted, also, that "dry" legislation is no longer an experiment only. It has been tried and found not wanting. For more than fifty years the American people have had an opportunity of watching the working of such legislation, with all its defects as well as its advantages. They have seen the sentiment in some States ebb and flow, sometimes being at low-water mark. But they have weighed well the arguments on both sides, and concluded that they want Prohibition. Kansas adopted a prohibitory constitutional amendment in 1890. Seventeen years later her southern neighbor, Oklahoma, followed her example. Colorado on the west, and Nebraska, were slow to make up their minds, but the former in 1914, and the latter this month decided to adopt the same policy. Missouri, on the east, has not yet been shown, but is already more than half convinced. A tourist can now travel from the Atlantic to the Pacific, without passing through a State with a public-house in it. The beginning of the journey may be made in any of the States of Virginia, North Carolina, South Carolina, or Georgia, and continue either through Tennessee, or Alabama; from the latter State the tourist might pass into Arkansas, and from there to Kansas, Nebraska, South Dakota, Montana, Idaho, and Washington. Or, he might go from Kansas into Colorado, and from there through Utah (when a State Prohibition law shall have been adopted) and Idaho into Oregon. Iowa might be visited as a side trip from Nebraska. This will give an idea of the distribution of the "dry" States at the present time.

We hope the example of the United States in this respect will be emulated more generally by European countries. When the period of reconstruction, after the terrible cataclysm through which we are passing, begins, sober men and women will be needed in every position—in the factories, workshops, mines, docks, offices, no less than in the places where the complicated machinery of the state is oiled and kept running. There will be economic, industrial, and financial problems to meet, such as never before confronted the nations of the world. Clear brains and steady hands are needed then, if ever. If the people are wise, they will demand Prohibition as the beginning of the great work of reconstruction that must be undertaken. Without this, it is to be feared that some of the main problems will remain unsolved,

and that conditions will develop again, which will lead to another catastrophe.

We hope that all Latter-day Saints will do their full duty in regard to this subject, and not only keep the Word of Wisdom themslves, but testify to all with whom they come in contact of the importance of that law of God. In time of peace they can perform no greater service to their country than to teach, by example and precept, the necessity of abstaining from that which God has forbidden. The Word of Wisdom calls for abstinence, not only from intoxicants, but from tobacco in every form, from narcotics, such as tea and coffee, and from excessive consumption of meat. And it may be added that Revelations to the saints enjoin upon them temperance in all things, especially in amusements and personal indulgence. They recommend "early to bed, and early to rise," and everything that is good for our bodies. How much better off would the world be if these Revelations were made the rule of life! Daniel gained physical strength and beauty, and intellectual and spiritual superiority, by keeping the Word of Wisdom. Not only that, but he became a blessing to his fellow-exiles in Babylon, and to the King and the country in which he was a stranger. The Lord will bless every one of the Latter-day Saints similarly, who shall "dare to be a Daniel" in His service, and the service of fellow-men.

J. M. S.

TESTIMONY THROUGH A DREAM.

Elder George Brooks, president of the Irish conference, sends to the *Star* an account of a dream by which a sister in Belfast, Annie Hagen, obtained a testimony of the truth of the principle of vicarious work for the dead. When her mother died, fourteen years ago, she felt the pangs of separation keenly, and prayed that she might see her again. It was then that she had the dream in which she saw the Lord and His apostles, and also a fountain in which she was to be baptized. On awakening, she knew that there was a message in this dream, but what it was she did not know. She knew it would be of no use to ask her minister about it. What happened afterwards, Sister Hagen relates in these lines:

"A few months ago President George Brooks, Jr., came to my door, more by chance than design, as he was not working in the district where I lived at that time. As soon as I saw him, I knew he could tell me the meaning of my dream.

"Now, my husband and children, as well as myself, belong to the Church of Jesus Christ of Latter-day Saints, and the way is being opened up for my mother's name to be written in the Book of Life. Surely God has sent Elijah, the Prophet, to turn the hearts of the children to the fathers."

THE LAW OF TITHING.

MONEY is said to be the root of all evil, and Scripture is quoted to bear this out; but what the Bible says is this, that the *love* of money is the root of all evil. Wealth is a great blessing, if a person knows how to use it. Money is necessary while we live in this world, and a good proportion of it, too, if we are to live our lives properly; but we must not set our hearts upon the things of this world. We brought none of these things into the world, and we can take no temporal gain with us when we go to the spirit world. Money is lent to us while we are here, because it is necessary to our well-being, but we are only stewards; we are to give an account of how we use it. "The earth is the Lord's and the fulness thereof," and Dr. James E. Talmage says, "In acknowledgement of that supreme possessorship the Great Landlord requires of His tenants a rental of their time and their substance. In acknowledgement of our relation as tenant to Him as owner, we are required to devote one-seventh of our time, or one day in seven, to His exclusive service, and on that day our whole effort is required." Of our substance, he says, we should give Him one tenth.

Tithing does not belong exclusively to the gospel dispensation. A tithe was collected in Egypt. The Greeks, Romans, Chinese, and others have recognized this law. Pamphlets and tracts have been published during the last few years on the law of tithing, and some of the ministers say that the church will never succeed in its mission until the people recognize this law. A layman writes. "We all, ministers and laymen alike, live under God's law of the tithe. We can obey it, and reap the reward that all honest men enjoy in paying their debts. We can disobey it, and suffer the penalties of disobedience. To disobey it fosters the sin of selfishness, and, further, of covetousness, and in this we break one of the ten commandments given by God." This man certainly recognizes our right to pay tithing. We read of Abram paying tithes to Melchizedek, king of Salem, who was a priest of the Most High God. Paul says, concerning Melchizedek, that he met Abram returning from the slaughter of kings, and blessed him, to whom Abram gave a part of all. The law of tithing in ancient Israel was well understood. Jacob, in his distress, made a covenant with God (Genesis 28: 20-22) "And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

After Israel had been brought out of Egypt, a tenth part was required, as laid down in the law written in Leviticus 27: 30: "And

all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." After the children of Israel had been brought into the Land of Promise, and it was divided among them, the tribe of Levi had no inheritance. They had been chosen for the service of the tabernacle, and were to be supported by the tithes of the people, because they gave their whole time to the work of the Lord. While Israel observed this law, they prospered. Then they became neglectful, until their king, Hezekiah, stirred them up, and told them they were forfeiting their right to be called the people of God, for they were not abiding by their terms of the covenant. Account of this is given in II. Chron. 29th, 30th and 31st chapters. Nehemiah was specially commissioned to regulate the matter of tithe-paying, for in his time the people had become so neglectful in this matter, that the Levites, who gave their whole time to the service of the Lord, found it necessary to go out into the fields, and devote themselves to the gathering of food, that they might live. Nehemiah remembered them before the Lord.

Jesus recognized the law of tithing to be necessary, for He said to the Scribes and Pharisees, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Jesus was a strict observer of the law, so, no doubt, he paid tithing. The law of tithing was observed in the Apostles' time, and for years after, more or less. The tithe in Israel was to be a free-will payment, not to be forcibly collected. It was to be paid by the ones who wanted the blessing of God. Malachi says (or rather God, through Malachi), "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

In paying our tithe we are not giving a gift unto the Lord. Dr. Talmage puts it this way. "As I understand the matter, there has been a covenant made between me and my God, and in effect He has said to me, 'You need many things in this world, food, clothing, shelter for yourself and your family, and the comforts of life, and the things that shall be conducive to refinement, to development, and to righteous enjoyment. All these things you desire and need. Now you shall have the means of acquiring them, but remember they are mine, and I require of you a rental of that which I shall put into your hands. However, your life will not be one uniform increase. You will have your losses as well as your gains. You will have your periods of trouble, as

well as your times of peace. Some years will be years of plenty unto you, and some will be years of scarcity. Now, instead of doing as the landlords of earth do, paying them the same in times of scarcity as in times of plenty, you pay me in accordance with what you receive. If you do well, you pay me more: if you do poorly, you pay me less; if you have nothing, you pay me nothing.'" Dr. Talmage asks, "Did you ever find a man on earth who would make that kind of a contract with you?"

This law has also been established in the Church of Jesus Christ of Latter-day Saints, not because it was a law in ancient Israel, but because it has been revealed by God in these latter days, and is applicable to the people who bear the name of Christ, and who are members of His Church. In the early days of the Church, Joseph Smith and Oliver Cowdery made a covenant with the Lord, as Jacob did. It is recorded in the *History of the Church*, Vol. II., p. 175, November 29th, 1834. This is it. After rejoicing before the Lord on this occasion, they agreed to enter into the following covenant with Him, viz.:

"That if the Lord will prosper us in our business, and open the way before us that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor His people; after that, of all that He shall give unto us, we will give a tenth to be bestowed upon the poor in His Church, or as He shall command: and that we will be faithful over that which He has entrusted to our care, that we may obtain much; and that our children after us shall remember to observe this sacred and holy covenant; and that our children, and our children's children, may know of the same, we have subscribed our names with our own hands.

[Signed] JOSEPH SMITH, JUN.,
OLIVER COWDERY.

This law is a preparation for the law of consecration. Then men shall work, not for themselves alone, but for the kingdom to which they belong, and for the Church of God. The Lord has appointed men to-day to receive the tithes, viz., the bishops in the Church (Doc. and Cov. 119: 1). The present day is a day of sacrifice, a day of tithing for all who profess to belong to the Church, to whom the promise is given that they shall be preserved in the day of burning, incident to the second coming of Christ. As of old, those professing to live under the covenant, yet failing to pay the Lord His tithe, had not fellowship in the congregation of Israel, so to-day it is provided that the non-tithe payer is not entitled to name or place amongst the people of promise and covenant. In Doc. and Cov. 85: 3-5, it reads thus: "It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance

and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records of the history of the church; their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts."

So we see that the law of tithing is one of the most important laws to be observed by all the saints, and terrible is the fate of all who do not observe it.

MARY E. SANDERS.

IS "THE CROSS" THE GOSPEL?

SOME time ago I invited a friend to attend our semi-annual conference, and at the session which my friend attended, one of the elders spoke on the Fourth Article of our faith, viz.: "We believe that the first principles and ordinances of the gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." The elder most beautifully and comprehensively proved from the Scriptures and reason that compliance with these principles and ordinances were essential to man's salvation. He did not talk about the cross, the crown of thorns, or the scenes of Calvary, because he was not on that particular subject, and yet he made it clear, as Latter-day Saints do, that without these, the article on which he was speaking would have been unavailing. Eventually the meeting terminated, and I asked my friend how he had enjoyed the discourse. "Why," he immediately answered, "did he not preach the cross?" Then I learned that my friend had the idea that is prevalent in the sectarian churches, and one that I once held myself, viz., that the gospel means the cross, and the cross means Jesus Christ, and if anyone proposes preaching the gospel, he must introduce into his discourse the blood of Jesus Christ, or His departing cry, "It is finished!" and, as proof, the words of Paul (Galatians 6: 14) are generally quoted: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Now, permit me to digress a little, and ask a question. Did Paul only preach the cross as the most significant feature in the life of our Lord? Did he not say on one occasion, "And if Christ be not risen, then is our preaching vain, and your faith is also vain. * * * And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (I. Cor. 15: 14-18)? So it is apparent that Paul lays greater emphasis on our Lord's resurrection, and properly so. If Christ had not come triumphant from the tomb, conquering death and hell, leading "captivity captive," what use would the cross

have been; or, properly speaking, the death on the cross, which Paul, I think, really means?

We, Latter-day Saints, glory in the atonement of Christ, as did Paul, or any of the former saints, and with them we believe that every step in the life of Christ was of the utmost importance: His pre-existence, where He presented His plans to God to redeem the world (John 17: 5); His birth, His life amongst men, His death, His resurrection and His ascension into heaven, where He went to prepare a place for us, and where He is now making intercession for us.

Now, the thoughtful reader will observe that Christ's ascension and intercession would have been impossible without His resurrection, His resurrection without His death, His death without a birth, His birth without His pre-existence. So, then, it will readily be seen and admitted that every action or incident in the life of our beloved Master is enriching and ennobling; inspiriting and vital for our advancement and eternal good, and the man who preaches any part of His life could be described as preaching the gospel. "For the gospel is glad tidings of great joy." "It is the power of God unto salvation to every one that believeth." But the preaching of "the cross" alone is not the gospel; it is only part of it. Jesus once said to a select few: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things [not one, two, or three things, but all] whatsoever I have commanded you."

Belfast. HARRY FULTON.

IT is a great thing to give a child a sunny background to its life: as sunny as possible, so that whatever may be the shadows of after life, it may ever have a corridor of memory, a picture gallery, into which it may turn for refreshment and stimulus. And how wonderful is that Providence which has ordained that time, which dims the brightest colors that ever left the painter's palette, only suffices to touch the lines of early life into more lasting and vivid beauty.—F. B. MEYER.

FROM THE MISSION FIELD.

Baptisms.—On Saturday, November 25th, 1916, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), when one soul was baptized into the fold of Christ, and later confirmed a member of the Church. Elder William J. Loosle officiated.

Arrivals.—The following-named missionaries for the British mission arrived December 5th, 1916, per s.s. *Grampian*: Oliver G.

Ellis, Harold L. Browning, Ogden, Utah; Ivin Hoggan, Rigby, Idaho; Joseph H. Ririe, Ririe, Idaho; Leslie T. Harper, Albion, Idaho; Charles A. Welchman, Auburn, Wyoming.

Appointments.—Elder William D. Lewis was appointed President of the Hull conference on the 30th of November, 1916. He succeeds Elder Peter M. Hixson.

The missionaries who arrived for the British mission, December 5th, 1916, have been appointed to labor in the following conferences: Oliver G. Ellis, Hull; Harold L. Browning, Newcastle; Ivin Hoggan, Bristol; Joseph H. Ririe, Irish; Leslie T. Harper, Scottish; Charles A. Welchman, Sheffield.

Relief Society Organized.—Elder John H. Wilding reports that a Relief Society was organized in the Pontypool branch of the Bristol conference on November 26th, 1916, with the following-named sisters holding the offices: Naomi Forward, president; Sarah Ann Bendall, first counselor; Naomi Thomas, second counselor; Mary Ann Biggs, secretary and treasurer; Ellen Forward, chorister. They were all set apart by President Peter E. Johnson.

DIED.

DIGGLE.—At Hyde (Manchester conference), December 1st, 1916, Walter Diggle, the beloved son of James and Sarah Diggle. Deceased was born April 25th, 1898, at Newton, Cheshire; baptized July 12th, 1911, by Elder Brigham Casto, and confirmed by Elder Henry C. Gwilliam.

HADFIELD.—At Hyde (Manchester conference), November 30th, 1916, Sarah Hadfield; born at Widnes, Lancashire, July 23rd, 1883; baptized February 26th, 1910, by Elder Simon G. Taylor, and confirmed by Elder Charles W. Gibbs.

DOLAN.—Killed in action, August 29th, 1916, Joseph Dolan. Deceased was born March 31st, 1898, at Collyhurst, Manchester, Lancashire; baptized May 3rd, 1911, by Elder William C. Mills, and confirmed by Elder Joseph F. Bagnall.

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